

The Indian Missionary Record

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LEBRET, SASK.

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Rev. G. Laviolette, O.M.I., Editor

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Qu'Appelle Indian School, Lebreton.

INDIANS GOOD WAR WORKERS

If you haven't planted your victory garden, turned in your Red Cross contribution, or collected rubber, you're letting the Indians on Saskatchewan reserves get ahead of you.

The Indians are nothing if not patriotic, it would seem, according to M. Christianson, general superintendent of Indian affairs, who has just returned from an inspection trip of several reserves. While a large percentage of Indian youths have enlisted for active service, members of their tribes on the reserves are right up in front in patriotic work at home.

A generous Red Cross contribution of \$130.40 was received at Regina headquarters from the Red Cross branch at File Hills, Balcarres, while in the cigarette fund at the agency there is another \$28 which will go to the purchase of cigarettes and treats for Indian boys overseas.

Salvage Work

Rubber salvage takes importance at Thunderchild reserve in the Battleford agency, although all the nine agencies in the province have campaigns underway. A. C. M. Palmer, teacher at the Thunderchild Indian school, was first to see the possibilities of such a drive when he realized the larger-than-usual amount of rubber used in the moccasin type water-proof footwear the Indians use.

Although Mr. Palmer has since enlisted for active service himself, Mrs. Palmer still carries on the work, and to date reports that 20 tires, 2,000 pieces of rubber footwear, 1,000 rubber heels and several boxes of miscellaneous rubber articles and paper and metals have been collected.

Victory Garden

Many Indians have planted victory gardens.

This enthusiasm, though, can be credited chiefly to Indian affairs officials, who early in the winter circularized the agencies with practical suggestions interesting the Indians in individual and community gardens. At present, at Wood Mountain reserve, from where Mr. Christianson and Frank Booth, the Indian agent from Qu'Appelle, have just returned, each home has its own garden plot to supply vegetables for the summer, and there is a larger community garden as well, which, it is hoped, will provide enough potatoes for the entire settlement during the winter.

New Indian Curriculum Wins Favors

Greatly assisting the teachers, many of whom are women, and generally standardizing the manual training course, is the new curriculum, recently released for Indian schools throughout Canada.

The new course will go in effect in both day and residential schools at the beginning of the fall term, and teachers who have studied it have already expressed appreciation of the simple, careful manner in which it has been planned.

Prepared by A. J. Doucet of the Indian school branch at Ottawa, a former Regina who was a member of the staff at Regina technical high school, the curriculum is made up of woodwork projects designed to develop manual skill of the pupil as well as to give scope for creative expression. Progress and grading can easily be marked on an individual chart included with the course.

Such projects include a study of the use of the plane, cross-cut, back and rip saw, brace and bit, and the reading of work drawings and patterns. As the student progresses to the making of various angles and joints, he is encouraged to build various household articles—knives or nail box, plant or teapot stand, drawers and tables.

Mr. Doucet, touring western Canada, is at present visiting Indian schools in the North Battleford agency and expects to be in Regina soon.

INDIAN SOCIAL CLUBS

(By M. Christianson, Supt. General of Ind. Agencies.)

The war is responsible for a large number of clubs and organizations not only to assist in its efforts to prosecute the aggressors but also to unite those forces and to assist those at home who might be in need of help. It seems that when we are under some strain involving considerable anxiety we are brought closer together. The latent strength that lies in organization when applied brings about quicker relief and we can meet a period of adversity with better spirits.

Analogous to life everywhere is life on the reserves amongst the Indians. It is obviously interdependent and when good feelings and a happy spirit prevail

(Continued next page)



MISSIONARY DIES AT 72

DUCK LAKE, Sask., May 12. — Funeral services will be held Wednesday, for Rev. Henry Delmas, 72, Oblate missionary of the Roman Catholic church, who died Sunday, after half a century of work among the Cree Indians of northern Saskatchewan.

Born in Boyne, France, Father Delmas came to

Canada in 1892, becoming an Oblate missionary. On completion of his clerical studies, he was sent to work among the Indians in northern Saskatchewan. In 1911 he succeeded the late Archbishop Charlebois as principal of St. Michael's school here, a post he held until his death.

because everyone lives amidst plenty, the atmosphere thus created seems to overshadow everything else and connections as between one person and another are very loose in comparison. But soon as some factor bears down and disturbs the regular course of life it at once creates a feeling whereby one seeks out the other to relate his hard luck story perchance he might learn something which would make his difficulties more easily felt and perchance overcome. This getting together and threshing out the troubles and tribulations has been more apparent during the last decade or so when this country was passing through a period of depression.

In Saskatchewan, during the course of the depression, a number of organizations, such as Homemaker's Clubs, etc., have been brought into being chiefly by the wives of Government Officials. These women are in a better position to know the conditions under which the Indians were living and the Indian women were more outspoken as to their difficulties, and were willing to learn so as to better these circumstances. These wives of the Government officials as well as the Sisters for some of the Indian Residential schools have been, in addition to their own work, devoting voluntarily and without expecting any remuneration, a great deal of time and effort to studying the conditions in each Indian home, to organize the Indian women and show them the ways and means whereby they can improve their living conditions considerably on what they possess. Only a little ambition and energy in the right way did wonders, as it has proven.

The matter of getting the Indian women interested in organization and learning thereby new ways of better living has been easier because of the reasons noted heretofore. The progress made has been magnificent and the Department is showing keen interest in these clubs extending whatever possible support they can find. The Government employees and this office are giving every encouragement within their power and assist wherever they can. As a result of it all there are about 24 of such organizations in the Province with prospects of an increase in number.

These clubs chiefly cover the work that goes to make a good home and to raise a healthy family. Husbands and children of parents love to come into a comfortable home where they can find warmth, a decent meal to eat, and a good bed to sleep in. Indians have the same likes and dislikes and the question arises, what are these clubs doing?

Instruction is given in cooking, canning, the raising of vegetables, selection, storing and use in the diet, sewing by hand and machine, the caring and feeding of babies, first aid, home improvements, interest in the work of school children, and the proper use of drugs. The peak of action amongst these clubs begins soon after harvest and continues throughout the winter, ending sometime in April. During the Summer, with the short nights and more outdoor work very few meetings are held. The frequency of meetings held in the Winter vary from one reserve to another depending on many factors, particularly on the interest taken and the time that can be devoted by the supervisor. In nearly all cases the executive of the club consists of Indian women such as a President, Secretary, Treasurer, etc. Procedure in conducting a meeting is carried on in the same manner as elsewhere. They chiefly take place in the afternoons opening up with the main issues of the club

and ending in some social entertainment such as singing, readings, recitals, skits, and a nicely prepared lunch. One club supervisor writes, "There is an abundance of musical talent among them and no difficulty is experienced in arranging a program. Considerable dramatic talent has been discovered as well." The social end of it adds impetus to the main issues.



Children of Lestock School returning from
Maple Sugar Party.

Echo from the Muscowequan Indian Residential School

Lestock, Sask.

March 19th.—At least the happy day for a sleigh ride reached us which had been postponed a month ago on account of the cold weather. It was Thursday, the 19th of March, feast of St. Joseph. Early in the morning we had a 1st Low Mass. It was the beginning of another happy day for all of us but moreover for the five children who made their 1st Communion and received their little Jesus for the first time.

After the Mass was ended the five communicants had the honour to take their breakfast in the company of Father Principal with his assistant.

The recreation over, the bell tolled again, calling us for the High Mass at 9 o'clock. Beautiful singing was heard asking St. Joseph's protection for the day and other blessings for our school. Without knowing the program of our holiday, although we had keen eyes to remark that our superiors were preparing a surprise.

Our astonishment increased moreover, when our Mistress asked us to dress warmly, and to look also that the little ones were well clothed.

While we were enjoying a game of football on the snow in our play-ground, suddenly, there came in our direction teams of horses. We all shouted cheerfully as we hopped in the sleighs. At last we thought, the surprise was unveiled, and we were going for a sleigh ride, as promised a month ago. It was 12 o'clock when the parade of seven sleighs, loaded, some with boys, others with girls, were gliding gracefully towards the frozen lake shore called Bull Lake. As we approached the place, we saw smoke rising from the other side of the bush, and we all shouted: Sugar Party! Sugar Party! Two Sisters had preceded us with few helpers and were making the toffee in a big boiler. Flags were waving in the air. The pretending sap of the maples, was running down in pails. It was a beautiful scene to see. While we were already enjoying around with different games. Father Principal gave the first call for dinner. We all took our places in the sleighs . . . and we gladly ate pork and beans, bread with tea. How delicious it tasted in the open air and in the spring time. More fun was waiting for us. Sisters brought some jugs full of toffee and dripping

some on the snow, we picked with our spoons, also apples were ducked into the toffee and they were distributed all around.

At 2 o'clock the parade was filing back through the woods but bringing with us one more happy memorial of our School days.

We ended the day by the Benediction of the Blessed Sacrament. Many thanks to our good Directors and teachers for this happy day, and we all praised St. Joseph for the nice day we had.

Therese Pembrun, Grade VI.

(Editor's Note.—Our apologies to Muscowequan school for publishing this interesting chronicle so late. It has been mislaid at the printer's shop.)

SANDY BAY RECORD

APRIL 26th—Missionary Day—On the beautiful feast of the Patronage of St. Joseph, Rev. Father Comeau went to Langruth, in the residence of Mr. Boivin to celebrate Mass. An immense privilege was to this family to receive for the first time Jesus in their home. Many other families make sacrifices to assist to this Mass. In a few minutes the altar is dressed. Reverend Father C. Comeau wants to hold Confession. A problem to solve. Where is the confessional? The Missionary has quickly found a way. He pushes a supboard in one corner, places a chair behind and immediately the people approach to receive absolution. At 10:00 a.m. the Mass starts. Canticles are sung by all the assistance. The gospel is followed by a short sermon on the virtues and goodness of St. Joseph. Canticles are being sung till Communion time. At the "Domine non sum dignus" everyone kneels at the foot of the altar to receive Jesus. The thanksgiving is made by reciting prayers and singing canticles and Mass is finished.

Within an hour the ceremony is over. Each one can't express his great happiness. As a souvenir of his visit Reverend Father C. Comeau distributes medals to all.

MAY 1st—May is the sweetest month of the year" is sung in our chapel to our Blessed Mother. Her shrine is beautifully decorated. Every evening at 7:30 p.m. we have Benediction of the Blessed Sacrament preceded by the Month of Mary, which consists of a spiritual reading and reciting the litany of the Blessed Virgin. We are begging of her peace for the whole world and personal favors.

We pupils are getting our exhibits ready for the exhibition in June. This means also that vacation is coming soon. We are wishing to every one who was nice enough to read us, a happy vacation. We hope that next year we will be more interesting.

—Jane Malcolm, Gr. 6

QU'APPELLE DISTRICT NEWS

RECENT ENLISTMENTS:—

Okanese Res.—Keewatin Geo. Norman; Tuckanow James; McNab Joseph.

Peepeekisis Res.—Bird Robert; Ward William; Bird Jerry.

Assiniboine Res.—Walker Francis.

FLOWER DAY AT PASQUA RESERVE, May 17th.

The annual flower day was held on May 17th, and the school children from Lebret were present. Mass

was said by our missionary, Fr. Guy de Bretagne, who also delivered the sermon. The singing was rendered beautifully by the school children; the hymns in sautuetux were particularly appreciated by the large congregation.

After lunch was served the Lebret school band gave a program of patriotic and martial music; a collection of \$5.30 was made in favour of the band boys, and was divided among them; they did not forget the Red Cross. This concert was followed by a friendly ball game between the school children and the Pasqua ex-pupils, the latter being the winners. —H. John

NEW PRINCIPAL AT KENORA, ONT.

It has been announced recently that Rev. Fr. E. Tetrault, O.M.I., formerly from Northome, Minn., has been appointed Principal of the Kenora Indian School.

FORT FRANCES, ONT.

May 4th and 14th.—Showers were held on the Reserve and at St. Margaret's School for Therese Blackbird, pupil of St. Margaret's School.

May 18th.—At 8 o'clock a.m. on Monday, Therese Blackbird was married to George Perreault. The bride wore a beautiful blue dress, and the bride's maids were tastefully dressed in pink.

The singing was performed by the school children.

Breakfast was served in the school. Among the gifts of Rev. Father Principal to the bride, was the beautiful wedding cake.

May 24th.—Pentecost.—30 children were received Crusaders of the Blessed Sacrament by Rev. Father Principal immediately after High Mass. This ceremony was followed by Benediction of the Blessed Sacrament after which the new Crusaders carrying banner, filed out in procession to the school, singing their Crusader song.

The people seemed much impressed by the ceremony. Rev. Father Principal allowed the children to remain with their parents till 8 p.m. in honor of the Crusaders.

May 31st, 7.30 p.m.—Arrival at St. Margaret's School of His Excellency, Archbishop Cabana, for Confirmation. The people and children all proceeded in procession from the school to the church during the singing of the Benedictus. After the entry into the Church, the children were questioned by His Excellency. 60 were confirmed, 40 were children, the remaining number adults. The Benediction of the Blessed Sacrament was given by His Excellency.

June 1st.—Monday at 8 a.m. in Church, 23 school children and 5 from the Reserve made their First Communion at His Excellency's Mass. The Church was crowded by people and children. The singing was by the Church choir and school children.

June 4th.—Reception for His Excellency in the basement of the Church. The children presented the Archbishop with an offering of \$5.00, fruit of sacrifices in the candy line, and a landscape work of one of the senior boys. His Excellency said he was greatly pleased with his first visit to our parish and St. Margaret's School.

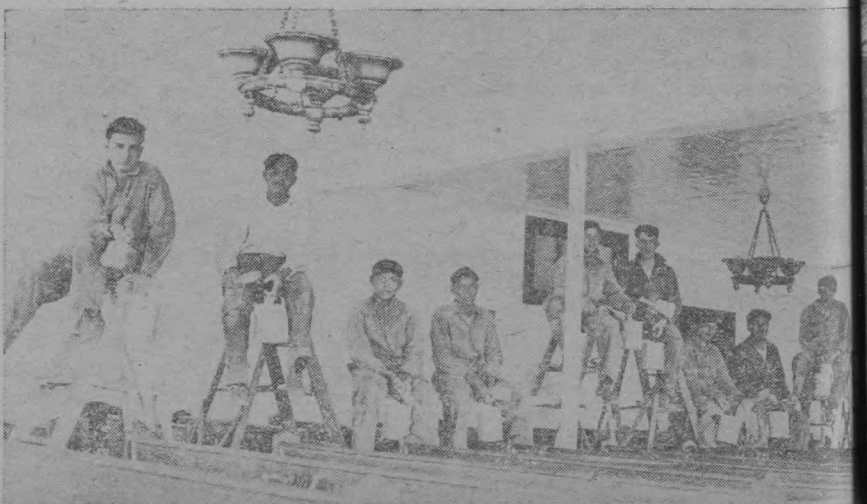
Rosanna Bruyere
Kathleen Morriveau, Gr. VI.



Msgr. Lajeunesse, O.M.I., at Berens River, Man.



St. Philip's, Sask.
Swan Lake, Ont.
McIntosh, Ont.



Boys at McIntosh (Ont.) School



nt me to teach the Gospel to the poor!"



Msgr. Yelle, at Fort Alexander, Man.



Sauteux from Kenora, Ont.



Indians from St. Philip's, Sask.

EDITORIAL

RECURRENCE OF PAGANISM

The dance for rain which is held almost yearly on many a reserve is a relic of bygone days which seems dear to many an Indian. Although we realize that the greater number of those who attend this dance do not actually believe in preternatural influences from the spirits, we are of the opinion that such a practice should be discontinued. That, for the older pagan Indians this dance has a real prayer value to the Great Spirit who controls the rain, winds, sun and moon, no one will deny. But today there seems to be no valid reason to continue this pagan rite by educated and christianized Indians.

Curiosity will bring many a Christian to attend this dance, without his taking an active share in the ceremonies. If any one believes in prayer to the one true God, if any one really wants to obey the First Commandment of God which says: "Thou shalt have no strange Gods before me," then he will abstain from even being present to the rain dance. As a matter of fact, it has been recorded that this dance has not had any successful conclusion for a number of years. It is true a shower or a thunderstorm might occur during the dance or shortly afterwards, but then take any group of three or four days in June or early July, and you will most likely see a shower or thunderstorm. That the rain dance brings the drought to an end is far from being true. With all the dances that have been held in the past ten years, have we seen any end to the general drought in our prairies?

Another fact worthy of consideration is that while many are gathered to attend such dances, they do not seem to realize that they should be at home, weeding their gardens, attending to their farms and cattle, and most of all keeping their children from a dangerous promiscuity. These dances, as well as many a fair or provincial exhibition, are dangerous occasions for our young people, who are not supervised by their parents, and who are led to all the sins of the flesh, with their dire consequences. Idleness, lack of proper food, waste of time and money are certainly not conducive to the higher standards set forth to the Indians by both the Church and the Government.

NOTE:—

This is the last issue for the school year. We hope to be with you again in September. We also hope, that notwithstanding the hardships of the present, we will be able to increase the circulation of this modest paper which has had the approval and encouragement not only of the Archbishops of Regina, Winnipeg and Gravelbourg, but also the collaboration of a great number of missionaries among the Indians. We wish also to thank, on this occasion, the General Superintendent of Indian Agencies for his three recent articles which favor is deeply appreciated.

FORT QU'APPELLE, SASK., May 25th

The Indian school band were the guests of the Indian hospital today; and the boys gave two programs for the patients, one in the forenoon, the other in the afternoon. Lunch was served to the band boys, and ice-cream was served to them before they returned. The members of the boys are very grateful for the hospitality extended to them by Dr. A. B. Simes, the medical superintendent, and by Miss A. McCarthy, matron of the Indian Hospital.

THE MONTH OF THE SACRED HEART

Entering the period of the Liturgy known as "the time after Pentecost", and during the month of June we celebrate three feasts which bring to our mind three great mysteries of our faith, namely, the dogma of the Holy Trinity; the real presence of the living body of Christ upon our altars; and the love of the incarnate word for us, as symbolized by His Sacred Heart. Last Sunday we celebrated the feast of the Holy Trinity the incomprehensible mystery upon which the Christian religion is based; today (Thursday) is the feast of Corpus Christi; and Friday of next week the Feast of the Sacred Heart of Jesus. We are therefore, in the midst of a most thrilling and inspiring period of the Liturgical year, which finds its crowning significance in the fact that the month of June is dedicated to the Sacred Heart.

The intention of the League for June is of special significance: "Reparation to the Sacred Heart of Jesus." There can be no doubt that Catholics the world over will this month be more than ever moved to a fervent offering of prayer and acts of reparation to repair the injuries done Our Lord not only by their own sins but also the sins of all men. Evil in the world has been so strong and so universal that whole nations have turned against God and have set up ambitious men and false systems to receive the worship that is due to Him alone. We see the sorry results of this evil in the terrible tragedies now afflicting mankind. Reparation must be made, and we are called upon by the Holy Father to particularly strive to make what expiation and atonement we can during the month of the Sacred Heart. We all know what we ought to do. Our love of the Sacred Heart will be proved by our deeds. Let us then enter thoroughly into the spirit of this month of June by devoting ourselves to making amends for the insults offered our Divine Saviour by the coldness, neglect, and ingratitude of many of those for whom He died. If we really cultivate the spirit of reparation we shall, each day this month, offer every thought and action, and our prayers and communions, to appease the just anger of God for our own innumerable sins, offences and negligences, and the evils that infest human society and are undermining its foundations.

LEBRET SCHOOL DIARY

On the 19th of May the Saskatchewan Wheat Pool gave a picture show to the children of the school. Talkies and beautiful color pictures of the province were greatly appreciated by all.

On the First of June the annual flower day was held at Piapot, the school children of the reserve being present with a group of musicians. After the Mass, lunch was served by the ladies under the direction of Mrs. Alfred Dubois and Mrs. Blanche Crowe, in the hall. A music program was given by the band boys, under the direction of Father Laviolette. A shower interrupted the concert. But later in the afternoon a football game was organized, along with other games.

The Junior Red Cross is closing its year's activities this month. Thanks to all the pupils who have contributed generously to this good cause. A contribution will be sent in at the end of the month.

CATHOLIC FAITH

CHAPTER 5: THE REDEMPTION

...vixts from the Scripture:—

"Neither by the blood of goats, or of calves, but by His own blood, entered once into the sanctuary, having obtained eternal redemption." "Therefore, because we are children are partakers of flesh and blood, He also Himself in like manner hath been partaker of the same: that, through death, He might destroy him who had the empire of death, that is to say, the devil. Therefore it behoved Him, in all things, to be made like unto His brethren, that He might become a merciful and faithful high-priest before God that He might make a propitiation for the sins of the people." (Heb. 2, 14) "He was wounded for our iniquities, He was bruised for our sins." (Is. 53, 5.) "They led Him out to be crucified." (Mark XV, 20.) "He was offered because it was His own Will." (Is. 53, 7.)

We know that at the close of His life on earth, when Pontius Pilate was the ruler of Judea, Jesus Christ was nailed to the Cross, and died on it. Such is the teaching of the Apostles' Creed. We know that His death was brought about by the implacable hatred of the scribes and Pharisees, who plotted against Him and succeeded in having Him condemned on the Cross of infamy, as a common criminal. But there is more than this mere historical fact to record. These few words: "Was crucified, died and was buried", imply the great mystery of the Redemption of mankind.

The holy gospels record faithfully the details of His sufferings and death of Christ. His trial, His agony, His last words are in everyone's memory. But what is the true and deep meaning of the Redemption?

To redeem means to buy back, it also means to pay the ransom price. In the Christian belief the Redemption of mankind by Christ means the restoration of man from the bondage of sin to the liberty of the children of God through the satisfactions and merits of Christ. St. Paul (1 Cor. vi, 20) designates it by the words "great price" which the Redeemer paid for our liberation.

Redemption presupposes the elevation of man to a supernatural state, and his downfall from it through sin. On God's part, Redemption is the acceptance of satisfactory amends whereby the Divine honour

is repaired and the Divine wrath appeased. On man's part, it is both a deliverance from the slavery of sin, and a restoration to the former divine adoption.

That Redemption of mankind by Christ is necessary, no one will deny, although, by no means was God obliged to redeem mankind. It is proper to think that no one could redeem man, but one who possesses infinite worth to make full amends to God. The teaching of the Church is that Christ alone, Son of God, is the true Redeemer. The dogma of Redemption is based on the dogma of Incarnation. St. Thomas remarks that Christ, wishing to liberate man, not only by way of power, but also by way of justice, sought both the high decree of power which flows from his Godhead, and the maximum of suffering which, according to human standards, would be considered sufficient satisfaction.

We will then consider, first the satisfaction of Christ, second His merits.

The Satisfaction of Christ

By His passion and death, not only did Christ placate God, but He also benefited man, by washing away our sins, and restoring us to our former supernatural state and destination. Satisfaction is the payment of a debt in full; in the moral order, it is an acceptable reparation of honour to the person offended. Christ offered to His heavenly Father His labours, sufferings and death as an atonement for our sins. Christ says of Himself that "He is not come to be ministered unto, but to minister, and to give His life for the Redemption of many." (Matt. XX, 28; Mark X, 45). He repeated this assertion on the eve of His death, at the last supper: "This is the blood of the new testament, which shall be shed for many unto remission of sins." (Matt. XXVI, 27-28.) —The redeeming sacrifice of Christ is the main theme of the whole epistle of St. Paul to the Hebrews. While it is not within the scope of this lesson to study the details of the sacrifice of the Cross, it is well to indicate briefly the following: Christ was substituted, although innocent, for guilty mankind; the guilty were delivered from punishment through the sufferings of Christ; the manner of this suffering and satisfaction was through the bloody death on the Cross.



MERITS of CHRIST

Merit is the quality which makes human acts worthy of a reward. Through Redemption, Christ not only merited for Himself, but also for us. The object of Christ's merit for us are the supernatural gifts lost by original sin, that is grace, and salvation. Christ, being head of our race, has the unique prerogative of communicating to us the Divine life whose source He is. Therefore we can say that in Christ's meritorious actions there is a moral influence moving God to confer on us the grace through which we merit. The sacred humanity of Christ is the immediate principle

of His satisfactions and merits, which are infinite. "All our glory," says the Council of Trent, "is in Christ in whom we live, and merit and satisfy, doing worthy fruits of penance, which from Him derive their virtue, by Him are presented to the Father, and through Him find acceptance with God."

We conclude by stating that through His Redemption Christ has acquired the titles: Priest, King and Judge of mankind.

—G. L., O.M.I.

? THE QUESTION BOX ?

How can a priest be a good judge of social and economic conditions in the world, when he has to spend so many years in seminaries secluded from the world?

What do you think they study in Seminaries? Sanskrit? Or Choctaw? Usually, Seminaries demand two full years in the study of Philosophy, and four more years in the study of Theology. These studies lie at the root of every social question, and they furnish the basis for every good and true solution. A typical Seminary course will include History, Literature, Science in several branches, Economics, Music and Oratory. Seminarians listen to lecturers who have access to the wildest of cultural readings and contacts. They come into contact with progressive thinkers in every science, and they are able to evaluate the importance of new theories because of their philosophical background. Far from being aloof from the world, the Seminarians are deep in it, in their constant studies of human nature, the mind, the soul, the nature of sin, temptation, and the passions. They are like scientists studying in a laboratory, and there is hardly an act of their day that is not done in accord with well-studied rules and policies. This explains why a West Point professor said recently, "The Catholic Church really does know how to train priests. Their theories are perfect!" Personal contact with sin is not a necessary condition for knowledge of it.

Is it proper to recite the Rosary during Mass?

Yes, but it would be better to use a Missal and follow the very prayers of the Mass with the priest. We should not only "go to Mass" but we should also "pray the Mass". Many low-priced Missals are available now, and they give the proper method of assisting at the Holy Sacrifice.

ESKIMO PUN

Bishop Turquetil, O.M.I., who has devoted his life to missionary work among the Eskimos, tells an amusing story about himself. He was still young in the work, and had not as yet become fluent in the Eskimo language, which is one of the most difficult to learn.

It was a feast day, and he was delivering a sermon to the Eskimos based on the text: "Be ye therefore perfect as your Heavenly Father is perfect." Every time he used the text, he noticed that his audience was hard put to conceal its laughter. Trying not to appear embarrassed, he struggled to the end of his sermon.

Afterwards he asked one of the Eskimos what had made the congregation laugh.

"In the Eskimo language," the man replied, "the word 'father' is pronounced very similarly to the word 'round'. Your pronunciation was faulty, and every time you said 'Be ye perfect', what the Eskimos understood you to say was 'Be ye round and fat'."

THE LIFE OF JESUS

OUR LORD'S REPLY:—

"O kikinohamake, o ki ikon, pejik ojibiigewinini-wan pi nadjigabawitakot, ki ka piminijahon piko ima ke ijayan." Jesus oho o ki iji nakwetawan: "Wagocak owajiwok, nipirissek o wasiwaniwak. Inini-og-wisisan dac win kawin apucke ot ayassin ke apikwecimod." "Tebendjikeyan minawa pejik o kikinohamaganan o ki ikon mano ganabenimicin mano akawe tci awi nahinak n'os." "Piminijaocin, Poni, nebawat mano tci nahinawat neponit. Kin dac win madjan awi tipatotan Kije-Manito ot okimakandjigan."

"Okikinohamage, mina pejik o ki ikon, ki ka widjiwin: pakitinamawicin dac akawa kwyak tci saka-toyan nind ayijitvigewinan, endayan." Awegwen, o ki inan Jesus wendami apanapikwan, pekic nawatakopinat pikopidjikanan kawin kwayandisissi tci widjihiwet Kije Manito okimakandjikaning. Jikwa ki ayat tcigagam Genesarethstkaiganing, missakamik anincinaben o ki giwitackakon wi nondaminit Kije Maniton ot ikitowinini.

CALMING OF THE TEMPEST:—

Wenagocik Jesus o ki naganan anicinaben, kaye o ki widjibosiman o kikinohamaganan kitiko-teimaning "Agaming ijata" o ki inan. Pekanatinigin teimanen o ki piminijahokonan megwa pimickawat n'goting iko kesika ki kitci pakamanimatini, kaye ki kitci gotamigwatini sakahaganing epitanimatini, mitiko teimanensing ki papajitackani, kaye mi iko ki ani mockinepinik apitei dac ki nanisanisiwak.

Jesus dac otenang teimaning ki cingicinokoban kaye ki mindjimingwamigoban. O kikinohamaganak o ki amadjihawan oho iji bibagiat: "Tebendjikeyan ni nissabawamin, kawin na ki nangotokessi? Pimadjihicinam." "Wegonen gwetamek, Jesus o ki inan, ande nanda ki debwewakendamowinima?" Jesus o ki inan.

Metas ki paswigi kaye o ki ganotin notin kaye o ki gagansondan kitci gami oho okitot: "Poni nondakosin, pisan." Mi cemak ka iji anwating kaye ki kitci pangan. "Anicwin wendji segisiyek? o ki inan o kikinohamaganan, kawin na keabi kit ayassim debwetakendamowin?" Kakina ki kitci segisiwok oho iji ka kakwedjindiwat: "Awenen nanda waha? o kakansondanan notinan kaye kitcigami ambe o nandotakonan?"

(To be Continued)

SIX REASONS

In the order of importance, these are the reasons why so many Catholics are lost to the faith today:

1. Mixed marriages.
2. Insufficient or no instruction for children.
3. The Catholic position on divorce and birth-prevention.
4. Lack of churches and priests in rural districts.
5. The example and influence of modern indifference to religion.
6. Calumnies spread about the Church by her enemies.

What are you doing to offset the power of any one of these causes of leakage?